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and Cream project in Zagreb), emphasizing that “the cultural-artistic act no longer exists outside politics”. Zoran Čiča points to different forms of animal abuse in modern society (from the phenomenon of pets and the absurdity of several articles of the Croatian Animal Protection Law to organized animal fights justified by the idea of “tradition”). Bernard Jan points to the deficiencies in the legal regulations, and mentions the most brutal recent cases of animal deaths in Croatia. An entirely new way of viewing animals, examining the boundaries of the human body (animals as live prostheses, but also the use of animals in experiments), is offered by Boris Beck. The fate of bears during the latest war in Croatia is reflected on by Igor Lasić. The volume closes with Suzana Marjanić’s text on the phenomena of bestiality and zoophilia (using examples from literary works, real cases of bestiality, advertising, films).

A Cultural Bestiary certainly makes for attractive reading, and not only for scholars and experts, but also for a broader reading public interested in the phenomenon of the animal in all of its aspects. The papers gathered in this volume are quite heterogeneous in terms of thematic focus, methodological orientation, or goals (one may even say that they are in a polemical relationship with one another). This heterogeneity, however, does not bring into question the conceptual coherence of the volume, perhaps most broadly expressed by the motto of the opening text: *The animal is the elemental*. The remarkable graphic design and numerous illustrations — from medieval manuscript illuminations and frescoes to provocative photographs of abattoir scenes or visual forms of advertising anthropornography — add a distinct visual dimension to the text, contributing to the quality of the book.

IN MEMORIAM TRAIAN STOIANOVICH (1921–2005)

by Slobodan G. Marković*

Traian Stoianovich was a Serbian-American historian. He was born to a Serbian family in the village of Graeshnitsa near the city of Bitolj in Southern Serbia, present-day Bitola in the FYR of Macedonia. In search for a better life, his father moved the family to the United States when Stoianovich was seven. He completed primary and secondary education in the United States, and received his BA from the University of Rochester. His education was interrupted by a stint in the US army during the Second World War, but he later earned his MA from New York University. He continued his education in Europe, and earned his PhD from the University of Paris in 1952. In 1955 Stoianovich began his academic career at

Rutgers University, the most prominent institution of higher education in New Jersey and one of the oldest in the United States. He remained loyal to it until the end of his life, bequeathing his collection of rare books to the Rutgers University Library. He died in December 2005 at the age of 85.

Stoianovich will be remembered as the most dedicated adherent of the French Annales School among Balkan specialists. He was inspired by the work of Fernand Braudel, and he expressed his dedication to this school of history by publishing the study *French Historical*

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Method: The Annales Paradigm.¹ The book was prefaced by Braudel himself, and two years later was published in Italian. Stoianovich applied the Braudelian method to Balkan history, and the result was a structural analysis of the Balkans offered in his monograph *A Study in Balkan Civilization*.² Described as fascinating reading by a reviewer,³ the book still maintains its appeal. Stoianovich was the first historian to show long-term (*longue durée*) processes in the Balkans. On no more than 225 pages he gave an account of what he termed Balkan civilization from Neolithic times to the age of communism, demonstrating convincingly that certain patterns of beliefs and technology can survive with only slight modifications throughout the course of ages. This book combines the approaches of anthropology and historiography, geography and economics, and for that reason the result is unorthodox and puzzling but quite inspiring.

Twenty-seven years later Stoianovich published its substantially enlarged version entitled *Balkan Worlds: The First and Last Europe*.⁴ The book is divided into two parts. The first one is an enlarged version of the original, while the second is entirely new. In addition to a "total history" approach, Stoianovich offered a comprehensive analysis of recent events in the Balkans, including the rise of nationalism. Being a connoisseur of both European and Balkan histories, Stoian-

ovich was able to demonstrate clearly that some events and processes in the Balkans, often viewed as alien in the rest of Europe, are actually quite well rooted in European history. This is his definitive view of Balkan history as total history. What Leften Stavrianos (1913–2004) did for the *histoire événementielle* of the Balkans with his book *The Balkans since 1453*, Stoianovich did for total history with his *Balkan Worlds*. Thus the Greek-Canadian Stavrianos and the Serbian-American Stoianovich became two leading North American scholars of the Balkans in the second half of the twentieth century.

But Stoianovich's interests were not confined to the Balkans. He covered a range of other topics from gender issues to French local histories. His texts are scattered in various American and European journals, and some are considered masterpieces, especially "The Conquering Balkan Orthodox Merchant" and "The Pattern of Serbian Intellectual Evolution, 1830–1880".⁵ Thanks to the publisher Caratzas, his major texts on Balkan history are gathered into a four-volume series entitled *Between East & West: The Balkan and Mediterranean Worlds*.⁶

He reviewed many books devoted to the history of the Balkans for the most

¹ T. Stoianovich, *French Historical Method: The Annales Paradigm* (Ithaca, NY: Cornell University Press, 1976).

² T. Stoianovich, *A Study in Balkan Civilization* (New York: Alfred A. Knopf, 1967).

³ E. Pendleton Banks, "A Study in Balkan Civilization", *American Anthropologist*, vol. 70, no. 5 (October 1968), 989–990.

⁴ T. Stoianovich, *Balkan Worlds: The First and Last Europe* (Armonk, NY: M. E. Sharpe, 1994).

⁵ T. Stoianovich, "The Conquering Balkan Orthodox Merchant", *The Journal of Economic History*, vol. 20, no. 2 (June 1960), 234–313; "The Pattern of Serbian Intellectual Evolution, 1830–1880", *Comparative Studies in Society and History*, vol. 1, no. 3 (March 1959), 242–272.

⁶ T. Stoianovich, *Between East & West: The Balkan and Mediterranean Worlds*, vol. 1 *Economies and Societies: Land, Lords and Middlemen*, vol. 2 *Economies and Societies: Traders, Towns, and Households*, vol. 3 *Material Culture and Mentalities: Power and Ideology*, vol. 4 *Material Culture and Mentalities: Land, Sea and Destiny* (New Rochelle, NY: A.D. Caratzas, 1992–1995).

distinguished American journals, notably *The American Historical Review*, *The Journal of Economic History* and *Slavic Review*. He was also a contributor to *The American Slavic and East European Review*, *The History Teacher*, *The American Economic Review* and *The Journal of Modern History*.

Stoianovich carefully followed new developments in the corner of political science dealing with the Balkans, and wrote numerous reviews of prominent monographs from this field of study. His reviews of books on history, political science, economy and anthropology covered titles published in English, Serbian and Croatian, Bulgarian, Slovenian, French and German.

In a very inspiring foreword to the second edition of a book of his friend Stavrianos, Stoianovich posed a question with the NATO bombing of Yugoslavia

still echoing in his ears. This question, concerning the complex relationship between the Balkans and the rest of Europe, preoccupied him in several of his last works: "Has not Europe itself ... deviated from its project of dialogic culture?" Stoianovich wondered. Southeast Europe has begun its inclusion in European dialogic culture between the 1770s and the 1830s, but "has that dialogic culture come to an end? Can it be reinvigorated and reinforced?"⁷ This question is Traian Stoianovich's legacy to subsequent researchers on the Balkans, a question that still lacks a clear answer.

⁷ T. Stoianovich, "A Dialogic Introduction", in L. S. Stavrianos, *The Balkans since 1453* (London: Hurst and Co., 2000), xxxii.